

HENOCH CLAPHAM

His Demaundes and Answeres

touching the Pestilence: Methodically handled, as his time  
and meanes could  
permit.

1. John 4.1. Try the spirites whether they are of God.

1. Thessa. 5. 21. Try all things, keepe that which is good.

1. John 3.16 Hereby haue we perceaved loue, that the (namely Christ) layd downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

Phil. 2.4. Looke not every man vpon his owne things, but every man also on the things, of other men.



1604.

To the Church of God wheresoever dispersed, Elect according to the foreknowledge of God the Father vnto Sanctification of the Spirit, through obedience and sprinkling of the blood of Iesus Christ, (apprehended with true faith) Grace & peace be multiplied vnto you all, Amen.

Christian Reader, it was wy lot to light vpon these few leaves. And being perused by som that had in times past bin acquainted with the author him self, And so finding in this canvasing cōference such sound satisfaction for inatters of doubt, which in the other Epistle of the pestilence, were short & brief, learned and scholerlike reasons, still striving to bring out the kernel of knowledge, which lay couched vnder the shell of obscuritie. And the further he ripped and reached, to make Gods glorious power knownen, which others so long had masked: it caused many questions to bee mooved, which in this canvasing conference is answered to the full. I my self being an eare-witnes, to som part of that doctrine: which was as strange to many at the first, as it was to the men of Athens in Mars street, which counted Paul but a babler, because he preached vnto them, Iesus and the Resurrection.

But I heare the Author is in prison, And why? Because som Ministers complayned that he preached a doctrine (which they could neither begin nor end) past the boundes of their knowledge.

\* Iohn. 8.6. But Henoch wher are thine accusers? hath the finger (of \* God) written their faults easie to be read, doe they not stand out to accuse thee? Then I hope the learned will not condemne thee, that haue trod out the corne before thee in the same path.

So was the doctrine of possession likewise distilled out of the cloudes, and so high past every lay mans reach, that the layety were driven to their Pastors for satisfaction in the doubt of that doctrine (because the Priestes lippes should preserue knowledge) but they being found nonresidence in those studies, one made answer thus: I am no Prophet, I am no Apostle, Miracles are ceased, &c.

One made that answere. These hearers could not be at the beginning & ending of all these Sermons, which was the cause they rested vnsatisfied, and so they began to expounde the doctrine them selues according to those parcels which they had gleaned by peece meale from the author, never vnderstanding the Author as he meant. But whosoever thou be, that will take vpon thee to say all, before thou heare all, shall be sure to lye all.

And so damnable speaches were bruted abroad, before either of the doctrines were finished: but the last Sermon of possession, made all plaine, and so plaine, that since that time (to the glory of God be it spoken) I never heard of any about London nor elswhere that were so extraordinarily possessed. But ordinary wicked persons that are never dispossessed of a wicked tongue: like the Athenians which gaue

\* Ergo no pos. M. Marbery set in foot to maintaine the same doctrine, vpon Christes Temptation in the Wildernes, affirming that [ \*If no going in, no coming out.] So did the last Sermon of the Pestilence make all attentive hearers satisfied.

These circumstances considered, I tooke it for duty, once towards the Church [ who is the piller and ground of truth] as also for profitable acquaintance heretofore had with the Author: I could do no lesse but diuulge it. And so much the rather, for that therein is cleared, what in all points is to be held touching the Pestilence: A doctrine hetherto, over-confusedly and slenderly handled of many, If my judgement fayle me not.

Thine in Christ Iesus, Amen.

P. R.

## The Authour to the Reader.

THE last great Pest-time (I speak of the Great plague in London, for otherwise, it is now the greatest Pest-time in the country, and throughout his Highnes Dominions) it pleased God to give me affection and strength to continue & hold out my Ministerie to the end, publikelie teaching, and privately comforting the Lords poore flocke abyding in the Citie of London (as occasion here and there, night and day was administred) what time the Citie was much infirmed for Civill governement, and well-nigh emptied of due ecclesiast icall cure.

Satan "*T he accuser of our brethren*, maligning the happy successse <sup>Revel. 12.</sup> of my labors, he gets som vnwise Spirits to bruite abroad, that *Clap-bam taught The plague not to be infectious*, and that *All that dyed of the plague were damned, as dying without faith.*" <sup>10.</sup>

The first accusation came readily to the present Lo.Bb.of London, but the second (it seemeth) not so. For about som 34. wekes after my first Cōmitment, the said Lo.BB. and Sir Edward Stanhope in Court did publikely affirme, that they had not heard of that bruite before: what time I my selfe then first vittered it in their court, that so then in the face of all by-standers it might be checked, so well as other slau-ders, forged only for obscuring myne innocency.

The BB. beleeving the first tale, he (without sending for me, or tal-  
king with me) caused me to be taken (euen presently vpō a Sermons  
ending, wherin I had opposed to such insensible reportes) and so was  
conveyed to the \* Clinck prison. Passing by some inter-currentes  
(which in som other my writings are layde downe) he at the eleven  
weekes end convented me, the signifying that I had bene imprisoned  
for teaching, *That the plague was not infectious*; as also for publi-  
shing *An Epistle concerning the Pestilence*; and that in contempt of  
the booke of Orders for the Wednesdayes fast, authorized by the  
King. To both I answered Negativelie, if so by *Plague* they vnder-  
stood not that stroke of the Angel termed of the Holy-Ghost *Deber*; but that which grew from corruption of the Creature. Well to the  
Gatehouse prison I was sent, and to my booke and the contentes, I  
should answere in another place.

To passe by the second Convention, it being to no other end then  
the former, the weeke before the Archb.death, I was called to Lam-  
beth. There, after assuarance had of certaine Articles their compasse, I

### Questions and Answeres

1604.  
ooke my othe to answer truly to them. The next Monday at the Registers office I did so. The answere was sent to the BB. of Londō. He seeing it made not to his purpose, did not convert me, but (without all adoe) he let me ly in prison still as afore. My wordes nor writings prevayling any whitt, I complayned to the King on "Easter monday, who appointed the same to be conveyed to the BB. *And he thereto to gine in his answer.* Hearing nothing more of that of 7. weekes, I on the day of Pentecost insuing, complayned to his Highnes againe. Thereto, Sir *Julius Caesar* in his Maiesties name subscribeth thus. The Kings Maiesty hath eftsoones referred this petitiō to the Lord Bishop of London, who is required by his Highnes calling other of the Hy- commission vnto him, withall convenient expedition and according to the Law, to proceede to iudgement, either with or against the partie, as his cause shall deserue; that his Highnes may not further bee importuned herein. So farre the Kings commaund.

To the Bishop I sent it, but hearing nothing from him, a fortnight after, I sent to the King againe. About a week after, I was converted. And after much talke to no purpose, the Bishop concluded thus: *you may doe this at least; the Doctrines being put downe as supposed to be taught of you, you may subscribe herein, f<sup>t</sup> was truely or not truly un- derstood.* I answered, let that be done, and I shall doe what I ought. Doctor Stanhope then said, Maister Deanes of Westminster & Pawles are appointed to that, who (at their convenient leisure) will send for you. So the Court broke vp. This was the eleventh of Iuly last; and then the first time also of excepting at the doctrine of *Faithes apprehending deliverance from the plague*, taught in the foresaid Epistle.

Being thus left to the two Deanes, I wrt to them sundry times for speedy proceeding. One of them sent my messenger to the other, backward and forward. At the Moneths end, Doctor Androes sends me word, that he had put the matter from him. And so he never sent for me, according to the Courtes Depute.

Passing by inconvenient repeates, about three weekes after, I was sent for to the Registers office. Coming thither, his man lets me see Doctor *Androes* his moneths worke. And what was it? *A flat re- cantation*, and nothing answerable to that which the Court (in myne hearing) appointed as afore. So much I signified to the Bishop, as also to the Doctor, But other answer since I could haue none but this: put in bondes so to protest, *When and Where we shall appoint, and so depart*

### *Touching the Pestilence.*

departe prison. So my cause at the penning hereof standeth.

The severall pointes, for the which I am thus handled, in the sequent Discourse I do treat of, by way of *Quere* and *Response*; that is by way of Question and Answere. Wherein my cause is vnsound, reiect; wherein Orthodoxall, accept; and so farre be Gods instrument for my Good.

### *Art thou a Magistrate?*

Then hearken what Salomon saith: *Deliver them that are drawn to death; and wilt thou not preserue them that are led to be slaine? If thou say, Behold, we knew not of it, he that Pondereth the heartes, doth he not understand it? And he that keepeth thy Soule, knoweth hee it not? Will not he also recompence every man according to his Workes?* Prover. 24. 11.12.  
Thus let the Magistrate take heede how he pleades ignorance, and wincketh at the fall of the innocent. For such a looking through the fingers, may fill the earth with innocent blood, till it roare again for heavens iudgement. And so not only such, but also the whole lande shall fare the worse for iniustice.

### *Art thou a Minister?*

Then heare what Moses and Salomon say: *And if any haue sinned, namely, by hearing the voyce of an othe, and he can be a witnessse, whether he hath scene or knownen of it, he do not vter it, he shall beare his iniquitie. Open thy mouth for the dombe in the cause of all the children of destruction.* Levit. 5.18  
Some of you are reported to say that Clapham hath a good cause, but it is to be doubted, if so he haue sufficient learning to defend it. That I haue, I haue: God make me faithfull in that I haue. But thou that art able to giue in thy Testimonie, art bound also to do it. If thou wilt not be a Procter for Christ in his members, one of the two Theeties executed with Iesus, shall turne Preacher, & giue in sufficent evidence, to thy condemnation. Prou. 31.8.

### *To the People.*

Also Brethren, I beseech you for our Lorde Iesus sake and for the loue of the Spirit, that ye would striue with me by prayers vnto the Lord for me, that I may be deliuered from the disobedient, and that my seruice (which I haue yet to do) may be accepted of the Sanctified: that I may come forth to his people with ioy, by the will of God, and may with you be refreshed. Thus the God of peace be with you all, Amen.

Rom. 15.  
30. &c.

*Yours, Henoch Clapham.*

Qu. Is the Plague infectious?

CHAP. I.

An-  
\* Affirman-  
do.  
Negando.  
Distinguen-  
do.  
Recorquen-  
do.  
  
E

Very Answer is to be made, either by \*Affirming or Denying, or Distinguishing, or by Recourting. Affirme it to be, or not to be I cannot, for reason ensuing. For retorting an answer I could, by vrging a Quere of like nature, thus: *Is the crab restorisus, yea or no?* If answer be made, tell me whither you speak of the fruit crab or Sea-crab, and then I will satisfie you: even so I say, tell me whither you speake of the Naturall Plague, or the Supernaturall Plague, and then I will say it is, or it is not, infectious. The doubtfulnes then of the answer, doth arise from the doubtfulnes of the question. The question is doubtfull by reason of the word *Plague*, for that it hath sundry significations. For the better vnderstanding whereof, let vs first examine the severall senses.

*Plague*, is a word taken in the evill part, and spoken of any harme inflicted vpon any Creature. All diseases are termed plagues, be they inflicted vpon mankinde, or others. So be Crosses in Common Wealthes, Chnches, Famelies: So be som Windes, and Weathers to Trees, hearbes, flowers, &c. And so Egypt had his ten sundry plagues. But passing by all such inferiour sortes, it is in this dispute taken for a speciall kinde of evill inflicted on mankinde. The Divine Prophets

\*They were  
70. Hebrues  
that turned  
the law into  
greek, at the  
appointmēt,  
of Ptolomy  
Philadelph  
the Egyptiā  
king, vnder  
whom Da-  
niels people  
were capti-  
ued.

Canonically do terme it in Hebreue DEBER. The divine \* Septuaginta  
do specially terme it in Greek Logos. The Ancient Heathē Philistians  
do terme it Loimos. The Latines call it Pestis, and Plaga: whereof  
do come our English wordes, Pest, Pestilence, Plague: but Plaga  
in playne English, A Stripe or Blowe: and therefore how many  
stripes, so many Plagues.

Quere. That plague which is so straingly mortall at this time  
throughout England, is it infectious, yea or no?

CHAP. II.

Answer. I understand that plague, or pest nor to be single, or of  
one kinde. And so farre as I conceaue, no learned Divine  
or

### Touching the Pestilence.

or Phisition, is otherwise minded. Thereof it is, that sometimes they vrge textes of scripture for making the Angell Agent, according to that speach of our King in his Parliamentall Oration, who termes the Pest the *violencie of Gods devouring Angell*: and sometimes againe they discourse of Corrupt ayre in suing Constellations and fuming corruptions. In which respecte, naturall politicall Orders are vrged; as for the other, Fasting and Prayer. In regard of the first, one (speaking of the Plague in Davids time) writes thus: “ This Plague came not by any Caryer or Travailer, or by any infected persons travayling from place to place & infecting the people wher they came, W. Cupper,  
on 2. Sam.  
24. pag. 78. but it was sent sodainly from God, as the revenger of sinne. He afterwardes graunteth, that such a plague is not at this day for vniuersalitie and quick dispatch, but yet still thaē God hath the same meane at his pleasure, so to do. And this writer must be remembred, to haue beene authorized by the Sea of London: and the same Booke applauded with the Preface of an ancient paynfull \* Preacher. For the other sorte of Pest, namely derived from some corruption of the Creature, Stephen Egerton, and not immediatly from the Angells stroke, any learned (skilfull in nature) do graunt. And for that, take a Christian Physitians testimonie amongst vs. He having alleadged som reportes from histories touching naturall Contagion, doth then conclude thus \* Doct. Fran  
Hering in  
his Epist. to  
his Defence,  
&c. *This may be sufficient to shew, that the Pestilence is not always the immediat stroke of an Angell.* In this Pestilence generally scattered through the land, there so falleth out some stroke Supernaturall, some Naturall, as I haue againe and againe taught in my Epistle so much traduced. He that is against me in this, is so not contrarie minded to me, but to our King, to our Divines, and Phisitians also. No marvayle then though another authorized Divine do say with the right learned Phisitian *Fernelius, His sunt morbi, &c.* These be the diseases whereof I haue said often, they haue som secret cause. *And a little after;* The first causes which breed the Pestilence, are so vnknowen, so invisible, and See H. Hol-  
lands Spir.  
Preservative  
Pag. 36. so strange to all our senses, that we are altogeaither ignorant of them, &c. Necessarily so it foloweth, that som thing in this plague be Supernaturall; and somewhat Naturall, as at large I haue delivered in my Epistle of the Pestilence; without which observation, one shal deliuer *Quid for Quo*, as haue done my Articlers; what is saide of the Supernaturall to vrge it as spoken of the Naturall, (*Et è contra*) to the seducing of the Hearers.

*Quere.*

## Questions and Answers

Quere. The stroke of the Angell immediately inflicted.  
is it infectious, yea or no?

### C H A P. III.

,, Answ. First let me heare what infection is. A domestick Doctor, signifying what person is infectious, doeth write thus:

\* D. Lodge in his booke of the Pestilence, cha. 1. ,  
" Very properly (saith he) is he reputed infectious, that hath in himselfe an evil, malignant, venomous, or virtuous disposition, which may be imparted and bestowed on another by, " Touch, producing the same and As Daungerous effect in him to whom it is cōmunicated, as in him that first communicateth and spreadeth the infection. So farre He. It being remembred, that Infection properly vnderstood, is not that which begetteth Another but the Same euill, so Argumentate.

That stroke which the Angell inflicteth, is Supernaturall, and not within the compasse of Phisicall causes:

But Infection is Naturall and Within the compasse of Phisicall causes:

Therefore the Angells stroke not infectious.

For the second proposition, I leave it till anone. Meane time the first proposition would be cleared, seeing the conclusion dependes primordially of it. That the Angels stroke is Supernaturall, it may appear, once in that He the Angell (be a good or bad one, " for either may be so employde) he is a Spirit, and this his Action done by an immediate spirituall power beyonde our reasons pitch. Secondly, we see the Angell in Egpit, as also in Judea & Israell (nor els where do we ever heare the contrary) to be imploide in smyting house after house, and City after City, even all along the Coastes, from Dan to Beersheba, and not smyting that which might smyte another, which otherwise (if but for instruction sake) would somtyme have bene done, and mentioned. And this (no doubt) caused one to write as afore in the former chapter, that \* The Pest in Davids tyme, came not by any infectious person. Thirdly, by the Septuagintaes version of the word DEBER, it may be collected to haue bene then the Church of Israels iudgement. The word DEBER in proper English The Pestilence, they turne by the Greek word Logos in English

\* Bucer in  
Mat. 8.

\* W. Cupper on 2.  
Sam. 24.

### Touching the Pestilence.

glish *The word*; as if in the text it were not DEBER but DABAR, this indeed signifying a *word*; and the very terme that Saint John in his first chapter doth giue vnto the Son of God, by whom as by a *word*, the Creature had his beginning and beeing. So that the 91. Psal. and third verse, they thus read, *He shall deliver thee from the Word*, not fro the Pestilence. And why? because that Pest (as the comon Creature at first) had the beginning and beeing solely by the word of God: and this plague for contemning the blessed Covenant sealed vp in him that is *Logos the Word*. Afterwardes in the sixt verse of the same Psalme, the Hebreue-Greekes read, thou shalt not be affraide [*Apò ton pragmatos*] of the thing, in steed of pestilence. Why? Because it was such a *RHEM A*, such a *PRAGMA*, such a Thing, as they knew not properly how to terme it in the Greeke language: They well vnderstood that the Heathen-Greekes did terme it *LOIMOS*, and in respect of the popular spreading *Epidemia*, wherefore then in their translations should they so avoyde these wordes, and rather choose such a terme, as should drive the *Heathen* to a *Non-plus*? No reason I can render, but that thereby they finely checked the Gentiles, as Ignorant of that plagues cause, and therfore must be glad (leaving their great Naturians) to come vnto the written *woord* of God for better learning. And in so doing, they shall finde that DEBER is indeed DABAR, which not only signifieth a *Word*, but also a *Thing*; Yea, a *miraculous Thing*; as in Genes. 18. where Sarab thinking the woord of promise impossible, the Angel thus checkes her; *shall any DABAR be heard to the Lord?* where that miraculous thing was to be effected by the power of the word DABAR signifying both. Now if the Pest was such a word, or such a thing, effected by a word, then it is to bee nombred amongst *Supernaturalls*, and so not infectious, seeing the partie so smitten, could not by all the corruption in his nature lende out such a *Word*, such a *Thing*, begetting the same effect in another: for so (which I thinke were a petie blasphemie) in steed of *Iehovahs Angell*, mans beastly corruption should equalize the Angell, & take the worke out of his handes, as being *Iehovahs messenger* herein (for Angell is the Greeke word, and Messenger the English) which I haue not read of, at least not observed. True it is, that the Angells blowe, rayseth vp mudde in mans nature, giving it an head to the heart; and therefore in Psalme 91.3. with *Logos* they ioyne *Tarachodes* turned of vs noysome, but in proprietie, *Bemuudding*, as if by such a stroke,

the muddle of our vncleane poole, were stitterd vp to the poysoning of all the blood and powers; even as *i contra*, the Angells *Moving* of *Bethesda*, brought sanitie to the diseased. And true it is also, that *that* corruption may offend and hurt nature in others, but yet not infect, that is beget the *Same* and as dangerous effect in another: for many things be noysome, that be not infectious. Fourthly, that the Angells stroke is *Supernaturall*, it may appeare from the meanes whereby it is stayed. The meanes be *Prayer*, “*and the offring vp our selves a living Sacrifice*, which David ran vnto in Sam 24. He seeing the Angell smyrring the people in ver. 17. (and not the people infecting one another) he humbles him selfe, offring his lyfe (*few such Governors*) for the ransome of his people, who are indeed *A Kings glory*, Pro. 14 28. That this holy Interpellation (and not *Gallens* Northeren winds breathing the Chambers) was the meanes whereby that Pestilence DEBER was stayed, the Angels hand staying to smyte any longer.

*Galen in 1.  
lib. de temp.  
observed by  
Doct Katz-  
chius in Re-  
gimine sani-  
tatis.*

*“W. Cup-  
per on 2. Sa.  
24. 147.*

\* Roger Fe-  
ton in his spi-  
rituall Per-  
fume.

*Publisher.  
“The Ad-  
ding of 15.  
yeares to his  
life, and the  
sunne going  
back 10. de-  
grees in the  
Diall of A-  
bas: with-*

” To that purpose, One by authoritie thus writeth: “ This noysome Pestiléce (in 2. Sam 24.) ceaseth here as we see; but by whose meanes? ” Did tyme weare it out, or did the Phisitian cure it? or did a fine devise remooue it? no, no, it was done only by the Commaundement of God, enioyning the Angell to stay his hand. This consideration moveth also another Domestick Preacher vpon Nombers 16.46. not to teach Physicall, but *Metaphysicall perfumes* for putting away this

sorte of Pest. Amongst other things thus he writes: \* If the cause of this Infection were *Elementarie*, why must holy fier bee taken from the Alter? Fier out of the Chimney would purifie that: Afterwards, Let euery one therfore bring his Censer, that is, his heart vnto the Lord an hallowed and Sanctified vessel for this purpose, to offer vp incense of prayr vnto God, a vessell layde vp in the holy of Holies. The Medicine so being Spirituall, *Supernaturall*; it remaynes (as afores) that the stroke is not infectious.

Lastly, the absolute mortalitie of the Angels stroke, doth argue it not to be infectious: For if it were, then every pestilenced person must dye, without such a supernaturall and “miraculous recoverye, as wherewith *Hezekiah* was revived. But as none will graunt such a communitie of Miracle, so all must graunt the Angels stroke not to infect another with the same or like. That the Angels stroke is absolutely deading in his nature, it may appeare, once, in that no one smitten with DEBER is read to haue recovered life. For *Hezekiah*,

## Touching the Pestilence.

he was first a dead man in respect of his diseases nature [els Isaiahs message were vntue] howsoever the humbled King was afterwardes miraculously restored: and yet his malady not DEBER in the text, but a sicknes to death, howsover not without his Boile, or swelling there termed Shechin, one with the sixt plague inflicted on Egypt in Exod.9.10. But DEBER (for terme) one with the first plague, Englished *A moraine*; whereof no Beast smitten escaped. Secondly, it is to be gathered from the 2. Chro.21. where the Angel is sent to Ierusalem LEHASHCHITHAH to corrupt it, namely to death; for SHACHATH implyeth corruption taking head to the death and graue. Thirdly the Angells stroke appeareth to be deadly, from the Epithets giuen to it in Psal.91. where it is termed a Lyon, an Aspe, a Dragon, who naturally devoure and poyson to the death. Such is the iudgment of some \* Domestick writers authorized by the Sea of London so to teach and print. For judgement of foraigners, take the learned Mollerus (approved of the Vniversitie of Witteberge, and his labours printed at Geneva, who in the 91. Psalme so vrgeth the Epithets meaning, *In specially (saith he) I take the Prophet Willingly alludeth to the Pest in these Appellations. For it is not to be doubted, but he had respect to the nature of these Beastes* [vt vim veneni significantius exprimeret] *for more significant expressing the force of the poison.* So farre He. Whereby also may appeare the stroke not to be infectious; seeing the corruption in a man so stoong and poysoned of Aspe, or Dragon, it sendeth out of that body no such favour or power, as whereby the same evill and so dangerous an effect can be begotten in another, not so stoong of the serpent. And herevpon it is, that the same Learned Man (so well as \* others) doeth vnderstande that Psalme to be penned vpon Davids deliverance in Sam. 24. and the Angell to be that Fowler, in Psalme 91.3. whose particular act is, to pitch the same Pest-snare and so to strangle people, as the Fowler doth birdes. And so (as afore) the stroke deadly, and vn-infectious. But because our people are so infidelious touching the Angels stroke, it please God somtymes to let the smitten feele a sensible blow, and both he, and others playnely to see, the print of a blewe hande vpon the place so smitten. This indeed was flouted at in my booke, as if there were no such thing. But lett vs heare another Writer of their owne Authorizing, thus he writes: *Because the Lords power and might, more appears & is more manifest in this great evill, then in any other,*

out Mass  
help, was rid  
raculous, 2.  
King. 30. 31  
Ma. 18. 1. 31

\* Ma. Hol-  
land.  
M. Cupper,

Henricus  
Mollerus in  
Psalmos.

\* Beza and  
others here  
at home.

H. Hol. spie  
prefer. p.330.

» I thinke it not fabulous what I haue heard som reporte, that they haue  
 » seene (as it were) the print of a hand vpon the Armes and other partes  
 » of the body of sundry smitten with the Pestilence. So farre He. Where-  
 » with would be noted, that no one so printed doth escape death, so far  
 » as I could ever heare; nor yet that pest-print beget the like in any of  
 » the beholders, and so not infectious.

Iam. 2.1.

Thus if men would haue vnderstood them selues (but Nebuchad-  
 netzar had forgot his dreame) Clapham should not haue beene so vn-  
 brotherly, and vncivilly entreated, for teaching the Angels stroke to  
 be Supernaturall, and in his nature not infectious. But many suppos-  
 ing the Doctrine I taught herein, to haue no proppes from some o-  
 ther Teachers, to whom Sectary-wyse they were addicted (they hold-  
 ing faith, which Saint James forbiddeth, in respect of persons) they  
 so in their blind zeale, were helping to hammer my Chaynes, adding  
 affliction to my bondes. *Heavenly Father forgive them, for they knew  
 not what they did.*

**Quere.** Whither or no is that Plague infections which aris-  
 eth immediatly from some corruption of  
 Nature?

### CHAP. III.

**Answ.** IN his owne nature it is infectious, howsoever somtymes  
 bridled of God from infecting; as the Lyons naturally de-  
 vouring howsoever the Creator did bridle that Creature from tou-  
 ching of Daniel. And this to be vnderstood, not only of Corruption  
 following open knownen naturall causes, but also (as afore) of that  
 muddy corruption rayed by the vn-infectiue miraculous stroke of  
 the Angell; for corruptio can beget nothing but the same, or the like  
 corruption or otherwise be noisome, according as the Subiect it wor-  
 keth vpon, be more or lesse thervnto affected. This in my Epistle (vn-  
 iustly traduced) I teach againe and againe. In the Addition to the first  
 Section there I say thus; This kinde of plague of pestilence, is of him  
 (namely Galen) termed *Leimos*, respecting only bodyes bursting out  
 in corruption, which may be cause sometimes of corrupting bodyes;  
 specially such as are inclinable to, and capable of such corruption.  
 Then to the second Section this, The Angels stroke so is the cause, the  
 plague

plague sores and markes appearing & arising, are an effect. The first  
not infectious. The second is Infectious sometimes more or lesse. Af-  
terwards in the ithird Section having said, It is for none to make Phy-  
sick their stiffe, nor yet their first meane, I then write thus: Is Phisick  
then in this, and all other plagues to be avoyded? No, we are not to  
neglect such naturall meanes, as reason & experience haue found out  
to avayle against Naturall infirmitie [Deo non obstante] the Lord not  
crossing nature. Otherwise, we shalbe found tempters of God, lea-  
ving our way; rather then faithfull keepers of our way. Thus much  
there, and much more then this, for approving and enjoying Phisical  
practise, in regard of such contagious corruption. How greatly then  
haue they sinned against the evident trueth, who haue said, that Clap-  
ham taught the Plague not at all to be infectious, as also that he reie-  
cted the practisers of Phisicall meanes for Atheistes? But how deepe  
haue their sinne bene, \*who laying my said Epistle before them, haue  
cull'd out all spoken of the Angells stroke, & of pretence haue skip-  
ped over these aforesaid speaches and the like, touching Infection &  
Phisicall meanes; and that for so framing their Articles, as it might  
be thought, that my saide Epistle taught no such infection, no such  
use of Phisick, and so consequently(as they speake) Clapham an oc-  
casione of the death of thousands. If (as He, that write the spirituall  
perfume) I should haue skipped ouer such naturall respectes (and  
why? may not a Divine do it, whose practise is, not to preach Phisick)  
how would all accusations then haue passed for current against me.  
Yea, the Bishop knowes by a letter writ to him, how in the Pulpit I  
said, Whosoever deenies pestilenced ayre, earth bodyes to be in their  
owne nature infectious; they deserued rather to be taught it in Bride-  
well with stripes, then out of the pulpitt with Argumentes. And yet  
this hath helped nothing.

That the Plague (that is, pestilenced ayre, earth bodyes) should bee  
infectious naturally(for we speak not against Gods providence, som-  
times crossing nature, as once it hindered the Lyon from hurtinge  
the Asse, who otherwise according to his devouring nature, killed  
the disobedient Ryder, 1.King.13. but we speake of the nature of the  
corruption it selfe) it can not be marvayled at or gaynesayd, when as  
we finde and graunt, inferiour diseases amongst mankind & beastes  
to be readily and sharply infectious, and ordinarily to be prevented &  
healed by naturall remedy. To particularize them are over-lothsome  
and vnnecessary this discourse.

\* Publisher,  
was it not  
Doctor An-  
dros that  
cull'd the?

If thou say, thou hast conversed nearly with such as haue bene pestilenced, and yet that way vntouched: I answer, so haue I, not by way of tempting God, but in way of discharging holy & necessary duty, and also I (with all my famely somtymes so imployde) vntouched that way. That this fell out, it is not because there was no contagion in such pestilenced persons, but because God bridled it, that wee so surviving, might speake of his wonderfull workes, and laud him for his mercies.

Of this naturall Pest, the Phisitians and Clarkes of Nature, thus \* Do. Lodz write: \* *The cause of the Generall pestilence*, whiche indifferently attaynteth all sortes of men, is the Ayre which we sucke, that hath in it self a corrupt and venomous seede, which we draw with our in-breathing. By which ayre, *Hipocrates* doubtles meant not *Only the common ayre elementall* investing all bodyes, but also the Ayre fluctuated (as Winde) from out of pestilenced bodyes. Were it not for such *Gust* and *Touch*, we need not to feare to converse nearely with such as be taynted with *Morbo Gallico*, and other such peculiar peccatorious maladies.

But for this worke of nature, I leaue to the Reverend Studentes of natures secretes; contenting my selfe only with this, that I know no learned Divine, to be heerein contrary minded. And every Maister is to be heeded in his owne Faculty.

**Quere.** *Can the Angels stroke by some essentiall marke be differenced from the Taint of naturall corruption?*

### *C H A P. V.*

**Answ** FOr my part I see no such assayed marke. The blew hand and blew spots (commonly called Gods tokens, and whereof I yet can heare no Phisitian to giue a reason, and therefore they leaue them as vnphysicall, although I take it an acquaintance of mine in the Citie was restored of the second) they seeme to be differenced from the other, and the first in a speciall maner to put vs in minde of the Angell smyting. And whereas now of late, many are killed vp (as report goeth) without having vpon them, either sore or former markes, as if the Lord would giue vs no signe by reason of passed abuse of signes, it might seeme to administer an essentiall marke; but seeing that cannot be called an essentiall differencing marke

maike, which either holdeth not in all so smitten, or which falleth out besides in another kind of plague (and contrary thereto, I haue no assurance) I leaue it with my ignorance: and instead of exquiring, I reverence before the Lord, crying out, o the depth of his judgments, his wayes are past finding out.

One defineth the plague to be, *A stroke of Divine anger for the finnes of mankind.* So are a thousand maladies more, and all stripes, inflicted on mankind for sinne; and so the Definition a meere *Genus* without his *Differentia*, vttering what is common to all maladies, but nothing formall to the Pestilence whereof he disputeth. Such a definition I could frame to the Angels stroke, but then I should be as iustly derided for it, as he was reported in a leafe or two, vniustly to impeach my iudgment of the Pestilence, *Phisico, Physica; ut Theolo-*  
*go, theologia.*

The cause why God hath not revealed to vs a sufficient *Difference*, as it may well grow from our sinne, so it teacheth vs in such estate to vse and reverently to esteeme of, both Phisicall and Spirituall remedies; least fayling in one, we be iudged for that one; and in negle&ting neither, we may haue a good conscience in both. And from this consideration it was, that I not only taught and prayed, but also (all the time of Pestilence) did vse Phisicke my selfe, propounding it also to my family, & som other acquaintance. \* *all the creatures of God are good, and nothing to be refused, if it be receaved with thankes-giving;* for it is sanctified by the Word of God and Prayer. And seeing the Angels stroke doeth leaue behind it, bodies wounded to death (howsoever that stroke beget not the like naturally in another; more then the stroke of God ypon *Ananias* and *Saphira* infected the by-standers and porters, Act.5.) yet seeing the Elements in such bodies resolute all into hatefull putrifaction, it should be (at the least, seeme to others) an Act over presumptious to gaineſay the vſe of naturall preservatiue and medicine.

\* *1 Timo. 4  
450*

**Quere.** *Doth the 91. Psalme propound deliverance from the Pestilence DEBER, to som sorte of people?*

**C H A P. VI.**

**Answ.** That it doth at large, as the learned *Mollerius* thus writh ypon the third verse; *Eos qui fide certam Deum regnab-*

14 Questions and Answers

„ recuberen tuis fore à pestis seviria affirmat, the Prophet avoucheth  
„ that they shalbe safe from the Pest's cruelty, which rest vpon God  
„ with a sure faith. To him take another writers testimonie sent out  
„ this last Pest-time. His words are these: How might God make vs a  
„ more excellent and fayrer promise, then that he promiseth to deliver  
„ from the Pestilence, vs that be his Children, and that we need not  
„ to be afraide thereof, though a thousand dye of the same at our left-  
„ side, and ten thousand at our right-side; yet shall it not reach vnto vs,  
„ If we do but beleue the promise, and let it be our speare and shield.  
„ So farre He. Of such a beleever, Chrysostome thus writereth: *Sechyrus*  
„ *habitat in terra & prolixam vitam inveniet*, he shall dwell secure in  
the earth and finde long life. Afterwardes He tels how this is done:  
*totum hoc fit per spem*, hope in God brings all this about. Other wit-  
nesses might easily be produced, but these shall suffice to shew, that  
very vnadvised they were, that said, it was Claphams sole fancie, to  
conclude any deliverance from the plague, from *Psalme 91*. though  
(being learned) they might from the reverend Tremellius and Junius  
their notes thereon, haue reformed their judgment. Specially if  
therewith they had conferred Bezaes argument vpon the 91. *Psalme*,  
„ attributing much thereto Mollerius, I desiring theralso Divines not  
„ to take in hand that disputation (which ought to be sent to the  
„ Scholes of Phisitians) whither the Pestilence be contagious or no;  
„ but rather to beate into the mindes of men, the doctrine which is so  
„ necessarie and godly set forth in this *Psalme*. So farre He.

But reading not onlie the promise in *Leviticus 26.* and *Deut. 28.*  
made to the obedient, so well as crosses and cursses to the disobedient;  
and hearing also the Apostle teach Timothie, in *1. Epistle 4. chap.*  
That godlines is profitable to all things, which hath the promise of  
the life *present*, and of that is to *come*: and David such an interpreter  
of the Law as therewith (so well as Moses) secretly delivering the spi-  
rituall benedictions vnder corporall blessings, and not the one but  
both: my adverse brethren having read all this, I wonder in what o-  
ther sense they could read and understand the *Psalme*. Som new fan-  
gled sense it must needs be. Let any such one now smite his hand on  
his thighe, and say, what haue I don?

If they had read only the vulgate Latine translation, which (fol-  
lowing the Greeke, not the Otigenall) doth in *Psalms 91.* and 3. verse,  
read *verbum aspernum*, a sharpe word, instead of *Noyens Pestilence*.

an

T. C. on  
*Psalm 91.*

Chrif. on  
*Psalm. 91.*

and in the 6. verſe *Negotium* busines, for Pestilence, then they in the ignorance of the Originall, might haue intended a deliverance from sharpe flaundering tongues, and from wordly businesſes or molestatiōns, As doth the *Papisticall Jansenius*. And yet if they had done ſo, they had run vpō a doctrine which they would ſeeme to avoid, namely a deliverance from temporary evils, & that from ſuch-ones, as Believers are no more freed from, the *Mildeber banoth* (turned of Frier *Felix* and approved of Pope *Leo the tenth* *A Peste pravitatum. l. confriōnum*) from the noyſome Pestilence. This chapter then I will finish with *John Campensis*, his Paraphraſe Englished here and printed Anno Domini 1539. The wordes be theſe on Psalme 91. 9. *It is not for naught then*, that I put my confidence in the Lord. Therefore who ſo ever thou be that haſt vnderſtanding, ſet the Lord (whiche is aboue al things) afore thine eyes as a moſt truſty refuge; whiſh iſ thou do, I that write theſe things daſt bee bold to promeſe thee, that there ſhal never any ſuddain evill haſſe to thee, & that ther ſhall no plague vexe thine houſhold. So far his Paraphraſis in the person of *David*.

Frater Felix  
his transla-  
tion on the  
Pſalmes.

"  
,

to Romane  
Doughties  
and I

**Quere.** What Faith is it, which the 91. Psalme propoundeth for apprehending ſuch deliverance?

### CHAP. VII.

**Anſ.** First I will propound the ſortes of *Faith*. For though it bee ſaid of the Apostle in the Epiftle to the Ephesiāns and 4. Chapter, *T*here is one body, one Spirit, one hope, one Lord, one Faith, ho meaneth not that there be no moe ſortes in any ſenſe: ſeeing beſides the one body mysticall of Christ, there is another of Antichrist. Beſides that one Spirit which giveth life to the Churche, the aforesaide body, there is another Spirit, that breatheth in the Synagogue of Sa-tan, & many Spirites rationall, &c. So, beſides that one, hope, which is the Ancker-hold of the true Churche, there is another of the falſe. And beſides that one, *Faith*, which apprehends Christ unto eternal life, there is a ſecond *Faith*, termed *Historical*, which is that Saint James ſpeakes of, whē he ſayeth; *T*hou Believes (or thou Faithes) that there is one God, thou doſt well, *T*he Devils believe, and tremble. Such, Believing the Bibles history to be true, the wicked haue in commō with the Godly. A third faith, theri is, termed *Miraculous*, by reaſon won-deſtructiōnes are thereby effected, wherof the Apostle ſpeaketh in I.

James 3.15

**Beza on Corin. 13.2.** If I had all faith (that is as Beza well noteth, the whole 3. Cor. 1.13. of this kinde of faith) so that I could remoue mountaynes, &c. And this faith also the wicked haue in comon with the Godly. There is another faith termed *Temporary*, whereof the Apostle speaketh in 1. Tim. 4.1. when he saith, *That in the latter tyme som shall Apostate from the Faith*; that is shall fall away from the Ghosspell, sometymes meant by faith; for from the first faith abovesaid, there is no fallinge away, no more then from Election. And this kinde of temporary faith is peculiar to som Reprobate, speaking only of mans-estate since Adams fall. Otherwise in the time of Innocency, *Adam had faith touching the Trinitie, their workes and goodnes* (but not of the Son as a Saviour, for yet was no need, because no Sinne) from the soundnes of which faith he [éconios] frankly and freely fell, Admitting a right hard conceypt of God, till hec was restored (more miraculoslie then was Hezekiah) to the same and a more Excellent Faith touching a seede (not seedes) which should arise from woman, for destroying the workes of Satan.

**Hebrues 10  
26.**

Eternall or  
justifying  
Faith.

Temporarie  
Faith.

Of these 4 sortes of Fayth or Belief, the first is of an Eternall nature, of a grayne or cranell growing in fine to a Tree, having the Roote grounded in Christ. But as the *Vine* riseth by meane proppes, so this faith ariseth *Gradatim*, som and som by temporarie favoures and promises of this life; as may appeare thorough-out Moses, who by such *Shadowes* leades vs to the *Substance*. In which respect, I approve the distinction of *Faith Temporarie*, and faith *Eternal*; not calld Temporarie for that it selfe indureth for a tyme, so much as for the Obiect, it eyeth and appre hendereth, which is som temporary promise, and blessing: as also the other *Eternal*, for the eternall promises and blessings, it eyeth, apprehendereth, and holdeth. Both of them meet in the Elect, as two eyes in the soule, to see by, but often times (as were *Leah's eyes*) very tender: yea, with the poore man in the Ghosspell, do often behold me but as Trees: which caused another to cry, *I beleue, Lord, help my unbelief*. In this distinction of *Eternall* and *Temporary* *Faith* I here rest as fittest to the present purpose, as also to the meaning of such writers as already I haue vrged, and againe must vrge.

My Answer so to the second question is, that both these sortes of faith are commended and called for in the 91. Psalme. *The Temporarie* is propounded in the first sence, & according to the Letter. *The Eternall and Justifying Faith*, in the second sence, and according to the



Thus Clapham in Nothing, will be found odd, & singular: let the Accusers therefore be abashed, and leave of their unthriving transgession.

**Quere.** Are they then to be held faishles that dye of  
the Pestilence?

### CHAP. VIII.

**Answ** IT hath bene reported, that Clapham shoulde teach, that such so dying, had no Faith. Hearke what his wordes be wherevpon such bruise was raysed. In his said Epistles fourth Section he writes thus: But seeing the Lord promiseth deliverance from the plague, to all such as rest under his winges, & walke in his way, it may be asked how comes it to passe, that som Believers dy of the Pestilence? The answere then is thus there made: The Lords promise beeing ever fast to the Beleever (for he is faithfull that hath promised) There is in Believers so dying, want of faith, for apprehending this particular deliverance, this temporarie mercy: though they haue not lacked faith, for their eternall iustification, and finall salvation, by vertue whereof their flesh resteth in hope of an happy resurrection, and their spirit is gone to God that gave it. So farre There. In them wordes is the former question plainly resolved; namely, One may dy of the Pestilence, having notwithstanding true faith in Christ, to their eternall Iustification, & Salvation: but such a one so dying, wanted that faith, whereby that particular temporary deliverance might also haue been had. It is not said, that they haue No Faith (for the contrary is affirmed, namely, that such a one may haue true Iustifying Faith) but that in such a one, there was A want of faith, for apprehending this Particular deliverace, this temporarie mercy: the veritie whereof may appeare, by that which hath been said afore, but here shalbe vrged further.

Had such so dying, such faith, for apprehending, that temporary deliurance? If they had it, and yet so dyed, it were to make God a deceiver: for such faith, so well as Iustifying Faith, is the gift of God. I graunt that such a one, may haue som swi otting concept, of deliurance, as a Reprobate may haue, his unrooted concept, of soules salvation) but virtually & truly, such faith they had not: for God gives not faith, without the thing faithed. \* Walke before me (saith he) and be thou upright, I am EL-Shaddi, the strong God, All-sufficient,

for

## Touching the Pestilence.

22

for Answering thy faith and obedience. And this was it, which caused our Saviour in the Ghospell still to say, According to thy faith be it. If God in his Justice, " do awaswer the wicked, according to the " Ezek. 14, Idol-inventions in their own heart, even to the brawning of them, in 3. &c. their witchery superstitions; what maravayle is it, though the same God in his mercy, do answere his Children, according to his owne grace, wrought in their hearts, by his owne spirit? But let vs heare, one speake authorized from the Sea of London.

In Psalme 91. it is thus: *The Plague shall not come neere thee.* It may be demaunded (saith he) how this can be true, for that we read both in Elder ages, and s<sup>e</sup>c dayly, that the Pestilence, where it is sent, doth not only come neare the Godly, but also sinnes dead, &c. The answer (saith he) is this, that either they fayle, in the \* Particular faith in Gods providence, so much commeded, and Required in this Psalme, 91. or they keepe not within the boundes of their callings. So farre was floured, <sup>"</sup> This term and yet not in payne, but in Ma. Holands bookes He with authoritie, but in me, it must be a Heresie. He saith such faith for deliverance, is required in Psalme 91. And many of our Clergie haue deried it in me. If faith, for deliuernace from Pestilence, bee not in every Christian, Required, why is our Church [ in the Collect on Trinitie Sunday ] inioyned to pray against All aduersarie; as also in the Letany to pray directly thus: *From the Pestilence good Lord deliuer vs?* Al true prayer, is to be made in Faith; (for what is not of faith, is sinne) and as Saint James urgeth, in chap. 1.6. to bee made without wavering, as we would haue assurance, to obtayne our request. This doctrine so, is the doctrine of the Heads of our Church, enioyned vnder the payne of Excommunication; and may not Clapham teach it without imprisonment? As also inferte necessarily therepon, that in the lacke of such faith, the very Elect, may iustly perish of the Pestilence? Yea, that the lacke of such fayth, is cause of any Aduersarie inflicted vpon vs? Vnfold this Riddle that can, for I can-not.

Augustine is bold (and the scriptures so teach him) to impute the correctorie cutting off of Moses his lyfe before he came into the promised lande, to *Tribulatio Fides*, the stumbling of fayth. And no maravayle that lacke of such fayth, should put away temporarie fauours, when as it is said of our Savior (in whom wantes neither Ability nor Will) that he did not many great workes, in his owne countrey, for their unbeliefes sake, Math. 13. 58. What doth all this doctrine tend vnto, but to the humbling of vs in our wantes, who haue

made

22

## Questions and Answers

*Questions and Answers*  
made our selues vnworthy of, and vnsufficient to apprehend promis-  
temporarie, so well as that is of an eternall nature; as also, to the ill-  
stifying of God in all his proceedings? The contrary doctrine cau-  
seth man to arrogate to much to him selfe, and to giue vnto God to  
little.

- \* T.C. on  
Psal. 91.  
Num. 16.  
29.  
\* Eccles. 7.  
19.  
Psal. 55.23.  
Luke 3.5.

**T.C. on psal. 91.** But let vs heare how another Divine writh last Pest-time: "He ha-  
ying said there be two sortes of death, the one after the comon courfe  
of nature; the other before the time (stumble not at the latter phrase,  
for the scriptures approve it) of this latter he thus saith: Another  
way, death may happen to a man before the tyme, by reason of his  
great and grievous sinnes, as the Lord hath threatened by Moses, that  
**If his commandements be not kept, he will cause Pestilence to raigne:**  
Wherout it is certayne, that when they be kept, the Plague bydeth  
out. Likewise saith the Lord in the Commandements, **Honor thy Fa-  
ther and Mother, &c.** out of the which it is certayne, that his life,  
which doth them not, shalbe thortned. Afterwards, the same Writer  
speaking of the promise in the 91. Psalme, he addes thus: **Of this vr-  
tually Death only speakeþ this Psalme, and promiseth the fallefull  
Christian men, that they shalbe free from it.** For frō the right appoint-  
ed death, into the which we haue consented in Baptisme, we neither  
can nor shalbe deliuered. Wherefore if a vertuous Christian man dy-  
of the plague, it is certainly **his very houre appointed him of God,**  
which he cannot prevent. But doubtles, theredy of it many sinners  
also beside, which might well live longer if they repented. So farre  
**He.** From whose wordes the collection is evident, namely, that none  
dy of the plague sent out from God, but vpon their disobedience, be-  
they Believers or Sinners. And then every Divine must graunt, that  
Error in **Faſt** proceſſeth from error in **Faith;** as from want of faith  
exhibited in his threatnings or promises.

Let this my judgement then remayne good by Authoritie from  
Scripture, from Writers, and the imposed Obedience of the Church  
of England, how so ever poorel, must therefore be derided, slaundered,  
oppreſſed.

**Quere.** Have the wicked then at any time such a Faith,  
as whereby they be delivered from  
the Pestilence?

## C H A P. I X.

**Answ.** This demand hath his Answere, before in the seaventh Chapter, namely, that the wicked may bee possessed of any kinde of Faith, saving that which we call the Iustifying Faith, the Faith whereby the eternall saving promissis are apprehended.

"The wicked may cast out Devills, worke miracles, and what not, " *Matt. 7.22*  
that brings with it onlie som temporarie blessing? but all this not to be so reioyced in, as to haue the *Name written in Heaven*. Here I could note (which is not much obserued) that *Pharaoh-Necho* the vncircumcised King of *Egypt*, was countenanced of God by faith in a temporarie; what time the godly *Iosiah King of Judah*, was checked by vnuexpected death for not believing, *Pharaoh-Necho*, though he no Prophet nor Prophets sonne; nor we heare not by what meanes hee had such skill; but I passe by it: only let it check all sortes of infidelitie in vs. And because this position is vniuersally graunted of all sortes of Divines (be their Sect what it shall) it shall not neede heare any discourse.

In my traduced Epistle and Section 4. I say of the wicked escaping in middest of strongest Pestilence, First, it is not because they have any promise, but because it pleasest God both to them and vs, to be in many things, many times better then his promise. So I speake of the wicked in generall for their escape, as also of any promise in scripture, as vnto them not belonging, that is proprely and blessedly. Afterwardes in the same Section I adde. Secondly, the wicked so escaping are ordinarily such as haue walked boldly thorough the Sicknes, bragging of their faith in God, touching deliuernace frō the Pestilence; shewing plainly, that they had of faith in God for apprehending promise of deliuernace, though they haue not had faulc for apprehending things spirituall and eternall. So far. And herein appeareth, that the conclusion is inferred, not in respect of all wicked escaping in middest of the pests-heat, but of some certaine wicked, namely, such as gloried first in their hope and trust, walking thorough it without feare. Now their speach & befor

behaviour compared with the Event (& the 91. psalme propounding a temporarie cover, to such as had hope in God) what shallers (seeing I can iudge but by externallis) that I may not thinke such to haue had that faith, which apprehendeth that temporarie.

True it is, that all promises in proprietie and blessedly, are made to the children of God (whither we respect Christ the sonne of God by nature, or the sanctified mankind, the sonnes of God by Adoption) but yet it followeth not, that therfore, God comunicateth none of the things so promised to the wicked. God hath commaunded both sortes of *Faith* to goe togither (the one for the good of the body, the other for the soule, and sinne it is to parte them) but yet, as he is called \* the Saviour of all men, specially of the believers: so, hee saueth the wicked in som tyme of affliction, and vouchsaffeth his temporarie Sunne and rayne to pleasure and profit them. For there is no grace that can be seuered from sanctification (as may be seene in *Balaam, Saul, Iehu, Iscariot, &c.*) but it may be found with the wicked, be it corporeall or spirituall. If we say, that the Lords disposing of Temporaries, are *Then There*, and *To whome he will*. I answe, cuen so is the disposing of Eternals, *Then, There and To whome hee will*: for as the wind bloweth so the Spirit worketh at his pleasure, as our Sauiour teacheth the valederned *Rabbin Nicodemus in Saint Johns 3. chapter*. How soever then my Adversaries wish it, *This their wind shakes no Honour.*

**Quere.** *Is it lawfull for Inhabitants to fly the place of their*

*Habitation, during such time, as the Pestilence shere raigneth?*

**CHAP. X.** *Answe. On look that I should say yea, such as haue at such times giuen them selues voluntarily to Flight. But would they haue me graunt that? Absurdum Peccator, There is no beast to the sinner. Graunt that liberty and then (to the expoling of all) to Rogues-ruine, housses, townes, cities, and at this time, the greatest parte of this kingdom) must be dispeopled and left as cursed Jerushalem, desolate. Consider then the Absurditie of that concession. No common wealths-man will ever graunt that; nor any desire it, that be not madde.*

**St. Timo.**

**4.10.**

May

May none then departe? To hold That (it may be) would prooue  
an Errour of the right hand, as the other of the left. *Salomon* forbids  
vs to be \* over-just & over-wise; so well as over-wicked & over-foolish.  
Least I should seeme partiall, let vs heare som others speake. And first  
to auntient *Eusebius*, who handled the Churches historie 13. hun-  
dred yeares since. Hee giues vs an *Epistle*, written by *Dionisius* the  
*Episcop* of Alexandria in *Aegipt*, running thus, as a Doctor of our  
owne hath turned the Greek. Many of our Brethren (*saint Dionisius*)  
by reason of their great loue and brotherly charitie, spared not them  
selues, cleaved one to another, visited the sicke, without wearines  
or head-taking, attended vpon them diligently cured them in Christ  
which cost them their liues; and being full of other mens maladies,  
tooke the infection of their neighbours; translated (of their own ac-  
cord) the sorowes of others vpon them selues, cured and confirmed  
other sick persons, and dyed most willingly themselves, fulfilling in  
deed the common saying, *only friendship is always to be retained*: and  
departing this life, they seemed the of-scourings of others. In this  
sorte, the best of our Bretheren departed this life (whereof som were  
*Ministers* and som *Deacons*) in great reuerence among the common  
people: so that this kind of death, for the *Piety* & strength of *Faith*,  
may seeme to differ nothing from *Martyrdome*. for they tooke the  
dead bodyes of the Saintes, whose brestes, and hands, and faces layd  
vpwardes, and closed their eyes, shut their mouthes, and ioyntly with  
one accord, being like affectioned, *Embraced them*, washed them, &  
prepared their *Funeralls*. In a little while after, they enjoyed the like  
them selues. For that the living continually traced the steppes of the  
dead. But among the Heathen, all fell out the contrarie. For scarce  
had the Pestilence taken place amongst them, but they contraried  
them selues, and fledde from their most friendly and dearest friendes.  
They threw them halfe dead into the streetes; the dead they left vn-  
buried, to be devoured of dogges; to the end they might avoyde the  
partaking and fellowship of death; which for all that they could  
devise, *They could not escape*. So farre *Eusebius*.

From this recorde of *Eusebius*, besides other thinges, I wish these  
pointes to be observed: *First*, it was helde piety, a worke of faith,  
charitie, glorious as *Martyrdome*, to stand by it, doing service one  
to another, even to the death and buriall. *Secondly*, that the persons

\* Eccle. 7.  
18, 19.

Merideth  
Hanmers  
translat. of  
Euseb. & in  
chap 22. af-  
ter Greke.

so holily employde, were Ministers, Deacons and others. As for the Heathen set in an *Antithesis*; First, they fly one from another, euen from their dearest friendes, exposing the dead to prophane violation. Secondly, for all their flying so, Gods hande did overtake them: Such being the judgment and practise of the Church in them purer tyme: and such was the behaviour of the Heathen; iudge nowe, who last pest-tyme walked as the Christians, and who as the Heathen.

But let vs heare some what out of a *Sermon* printed last pest-time.

\* T.C. on  
Psal.91. His wordes are these: \* Vnwisely, and vncchristianly they doe, that out of inordinate feare of this plague, leaue their calling and office,  
 » malitiously withdrawing the loue, helpe, & faithfulness, which they  
 » out of Gods Commaundement, are bound to shew vnto their neig-  
 » bours; and so do sinne greevously against the Commaundement of  
 » God. For certainly they do but stirre vp the wrath of God more ear-  
 » nestly against them selues, that he may the sooner take holde vpon  
 » them, and pluck them away with this plague. For men may heare  
 » on every side, that som do shunne and fly, not only the sicke, but also  
 » the whole. Yea, that which is more foolishnes, even the *platters* and  
 » *Candlestickes* which came out of straunge houses, as though death  
 » did surely sticke therein. And out of such fonde childish feare it co-  
 » meth, that not only som sick persons be suffered to dy without any  
 » keeping, helpe and comfort; but that *Woemen also great with childe*,  
 » are forsaken in their most neede; for at such tymes, few or none will  
 » come vnto them. Yea, a man may heare also, that the Children for-  
 » sake their Fathers, & Mothers: and one houshold body keepeth him  
 » selfe from another, and sheweth no loue vnto him; whiche neverthe-  
 » les he would be glad to be shewed vnto him selfe, if he lay in like ne-  
 » cessitie. So farre *He.* Vnto the trueth of whose complainte, the very  
 Poets them selues haue subscribed, in variable Pamphlets published  
 amongst vs at this day.

" Doctor  
Her. Epist.  
before his  
Def. prin-  
ted 1604.

To these let me adde a Doctor of Physicke his testimonie; printed  
 after the former: " It remayneth (*saint he*) that acknowledging tho  
 Pestes contagion, we notwithstanding (who are Christians) careful-  
 ly avoyd that *Faithles* and *Paganis* fearefulnes, whereby wee are  
 made to breake all the bondes of Religion, Consanguinitie, alliance,  
 Friendship, and *Police*: the Husbande forsaking and abandoning his  
 deare

deare Wife; The Parentes their Children: to sincke, or swimme; the Pastor exposing his flocke to every devouring Wolfe; and the Magistrate his people vnder his charge, to all confusion and disorder. We are apt to rushe into extremities. This were *Incidere in Scilam*, whilst we would *vitare charibdim*, to avoyd one evill, and commit as great or greater. He is to be reputed a *grounded & discreet Christian*, who as he will not rush rashly into every infected and visited house, *without just cause*, warrant or calling; so, when he is called, or tyed by any bonde of Pietie, nature, or Policy, he will not forsake his Station, or detract and fore-slow any dutie or office; though the performance thereof be with *Evident danger of health, goods, or lyfe it selfe*. So fare He.

What haue I taught more in this matter, that I must bee made *A Gazing-stocke to Angells and men?* Looke into the last Section of my traduced Epistle, and if (eyther by exhorting to dutie, or dehorting from breach of dutie) I haue said more (yea, but so much) then *Let man haue no mercy on me*. From the Lords loue and lenitie, I there exhort to coniunct and mutuall humiliation; in checking some others for abusing the scripture in *Leviticus 13*. touching Leprosie, for up-holding their *Irregular Flight*: and if an Authorized Divine may not doe this, *Actum erit Ministerio*, our Ministerie will bee of small reckoning.

For my doctrine there of the Leprosie, I leauie it to be tryed by Gods worde, for already it is vnder the tryall of the Bishops sworde. Only heere thus much.

1. The Leper was not put off, till his disease were throughly scene, tried and censured. But our sicknes are shaken off without tryall: & often tymes vpon false supposition. Levit. 13:8

2. The Priest then was tyed by dutie, to take such tryall. But the Priest ordinarily with vs, is of the rest, furthest from that; shaking off not only the sick, but the sound also.

3. The Priest and people got the Leper conveyed to some place apart, providing sufficiently for him, that so his lothsome body might

bring no grievance to the Congregation. But the most of our Priestes and people haue bee[n] so farre from conveying forth the sick so provided; as they rather haue put out them selues, providing for them selues, and leaving the sick behinde them.

4. The Leprous house and garment came also vnder the Priestes tryall and censure: will our Priestes do the like? I will hardly beleue it, till I see it.

5. The Leprous garmentes were to be burnt, and the houses pulled downe: will they deale so with pestilenced houses and garmentes? Then downe with all England. Haue I not (these circumstances remembred) had iust cause to complayne of abuse committed against the Ceremoniall law of Leprosie? *Sub Indictis sit, Let the Church of God all abroad iudge it.*

As for any Rules of *Politicall decency*, or safetie to be drawen frō Levit. 13. or any other scripture, nether haue I (nor I think any scholler) ever excepted against. And as farre from my thought it was *Contempnously herein to oppose vnto the doctrine of Leprosie published in the booke of Orders for the Wednesdays Fast*: besides that my said Epistle was published before that book, som dayes, if not weeks, at least in my iudgement (as they haue vnder my hand and oþr) nor could I euer from Pawles Church-yard, or otherwise learne the contrarie. But inough of that *Parenthesis*.

When men be vnwilling *To lay downe their lynes for their Brethren, to give their lynes for their flocke; to preferre bodies to soules, & eternall life to temporarie*, what Law of God & man will bind them? What evasions will not be devised? And what transgression will not of such be iustified; eu[n] somtymes to the harming of such, as haue bee[n] conscientiable obseruers of the Law? This chapter then I will finith with other mens wordes.

*Doct. Her.*  
in his rules,  
p[er]g[ra]m. 4.  
" T. C. on  
Psal. 91.  
\* Wil. Cup.  
per on 2 Sa.  
24. pa. 36.  
ther writes thus:

*One saith thus: Let not Gentlemen and rich Citizens by flying (vnlesse they fly likewise frō their sinnes) thinke to escape scot-free. Another writes thus: " It is a great shame for a Christian man to be afrayde of the plague of pestilence, as to fly from them that he is bound to serue by Gods commaundement. They that fly for meare feare, ought to acknowledge their want of faith, and to bewayle it, as those that consider nei-*

*ther*

ther of them selues, nor of the hand of God that stricketh; persuading them selues, that staying is the only daunger, and that flyinge is the only meane to escape. Such men do as little Children, that flye from the Fathers Rodde, and so make him more angrie. Againe another writes so: They must summon them selues vnto the iudgement seate of God, and looke on the plague, as on the messenger of Gods wrath, which can not be avoyded with change of place, but by re-  
pentance and amendment of life. So farre they.

H. Hollands  
pr. preser.  
pag. 173.

From such authorised sentences, let the Reader collect, that howso ever all departure be not gayn-sayed, yet no such departure is graunted, as whereby *Relative.duties* be omitted and cast aside, or *Barbaritie* may ensue: for the least (euill may not be done, to the ende that good may come thereby) for to such (*saitb the Apostle*) " *Damnation is inst.*" \* From the beginning of the world God knoweth all his works: and therefore neither needeth nor craueth, nor alloweth, the helpe of our false finger. Let vs striue in all estates to be helpefull one to another, and blessed is that servant, who when his maister Christ cometh, is found so doing. *Dixi.*

*Rom. 3.8.*  
*Act. 15.13.*



## Epilogue.

Equall is that Pentameter, *πάντα ἔργα τοῖς ξένοις ἀνεργοῖς.* Every forced busines, is grievous. Almost a yare is passed, at the penning heereof. So long forbearance, was much and onerous; specially in so even a cause. If my Aduersaries scorpions, haue by lashing enforced this Cry, and thou thereby bettered, *Deo gratias*, give God the prayse, who out of a flint can fetch fier; and of stones, rayse vp children to Abraham. Meane tyme, be assured, it had beene more ease for me, not to haue beene so vrged. But though I were slaine, I must (with *Job*) hold fast myne innocencie.

Innocency? By how much the more it is innocencie, by so much the more I should (by silence) haue borne false witnes against God, his Church, and myne owne soule. But if it bee remembred, what horride reportes, were scattered abroad of me, both touching *Fact*, and matter of *Faith*, notwithstanding all orderly suites, and protestations, subscriptorie, and iuramentall; yea, against the tendering Royal purpose, of our Soueraigne : to the possessing of Magistrates eares with vntruthes, to the perverting of Ministers, and people; for ben-

"Never rading all against me, and so the sword of Gods holy Angell ("yet ged this sick vn-sheathed") against all; damming vp the course of my Ministerie, cutting of my bodies liberty; propounding my life to daunger; breaking the heart of my family, consumed the substance I had payne-England, as fully earned: to the gladding of fooes, sadding of friends, procuring murmurations, &c. and al for praying, preaching, visiting, and good-doing, to all sortes, pestilenced: when almost none els would; if all this be layd to heart, am I Iron, that I should not feele; or am I lead, that I should not sound? Nay is it reasonable (though I bee therefore cōmitted close prisoner, yea, shold dy the death) but I should speak, and write, for clearing of myne innocencie?

Wherein I haue fayled (and who is it, that in nothing sinneth not) thou that art stronger, helpe to sustayne me: at least, sympathize so my estate, as I may be helped, by thy feeling and harty prayers. And so with reference of my cause to the iudgement of God, his Church in England, Scotland, France, Ireland, and wheresoeuer, I end. This  
28. of September, 1604.

*The Lords most vnworlhy*

HENOCH CLAPHAM.

## A Letter to a friend.

Y<sup>O</sup>U desire to heare by what Law, I was committed, and so am still continued in prison? I protest, in the presence of God, I know not, by what Law, all this is done, There is a Law, that toucheth som, concerning iudgement and doctrine of the Pestilence. It is layd downe in the booke called the *Queenes Orders* for the Pestilence: I speake of our late sweet Soveraigne, now gone vnto God. The same booke since (as I take it) was published last pest-tyme, in his Maiesties name, and this is it *verbatim*.

*Order 16.* Item if there be any person, Ecclesiasticall or Lay, that should hold, and publish any opinions, (as in som places report is made) that it is a vayne thing, to forbeare, to resorte to the infected: or that it is not charitable, to forbid the same; pretending that no person shall dy, but at their time prefixed, such persons shall not only be reprehended, but by order of the Bishop, (If they bee Ecclesiasticall,) shalbe forbidden to preach: and being Lay, shalbe also enioyned to forbear, to vtter such daungerous opinions, vpon payne of imprisonment; which shalbe executed, if they shall perfeuere in that error. And yet it shall appeare manifestly, by these Orders, that according to Christian charitie, no persons of the meaneſt degree, shalbe left without succour and relief.

Admitt now, I had bene coulable, of such doctrine: my punishment should not haue bene imprisonment, but som inhibition

*A Letter to a Friend.*

hibition, to preach. But, as may appeare, by all my writings, I am cleared from all such imputation: and so no Law (that yet I can heare of) in this matter, violated of me. His Maiestie commaunded, I should be proceeded withall; *By the Law*, intending, that there was a Law to cleare me, or condemne me: and yet (as you heare) I am kept still in bondes, only vpon my L. of London commaund, (not vpon any Law Civill, or Ecclesiasticall, once spoken of) others of the *Hy-Commission* united with him therein, who (I suppose) dare not, easilie, be in any thing, vnto him, repugnant: and he having imprisoned me, before he truely vnderstood the cause, doeth thus goe about to make good his imprisonmēt, by wincking at the truth of the cause, seeming to plague me for the contrary.

This may suffice, for your question; wherewith I end, desiring Your harty prayers vnto God, for my good: To whose saving mercies also, I referrre you and your Studies.

Yours He. Cl.

Another

## Another Letter.

Beloued, I haue maruailed what may be the cause of your walking thus aloose. If because of my daily repaire unto the Lord's visited people, som moneths since, you feare to com near me, you must understand, that I haue bene ayred in prison these ten moneths. But in your iudgement (it may be) a man may ite vaille of the plague, beyond a wmans 40. weekes. In deed the old womans fable is, that the plague will he 7. yeres in a mouse-hole, and then come out. That Aphorisme (it is like) was canfe (as hath effoones bene reported) that a neare preaber, newly beneficed, did plaister the walles faire, tempering the morer with vineger, [“Eamque ob rem, Medici peste grassante, cum in cibo, tum in potu, acetivsum mirificè commendant”] but for all that, his house was scarce finished, before he with plentie of Gods tokens upon him, so well as his predecessor, was buried.

“In Amel-  
di Villano-  
vani exegesi  
super Schol.  
Salern. c. 46.”

But if I may conjecture by your pulse, you feare to bee knownen my friend, while I am in bands. An ungodly feare, to bee ashamed of well doing. Such irregular walking, may cause me to call in question, whether ever you were a true friend, seeing one of Gods Canons runns thus: \* A friend loueth at all times, and a brother is borne for adversitic. Besides, that such keeping aloof (worse then that of Nicodemus, for he came by night) it weakens Neophyts, and strengthens the hands of the aduersarie. Would you, in like case, be so walked with? Do as you would be done to.

In the beginning, you kept of, for som such cause, but now you are impeded about Episcopall Canons, concluded by the Province of Canterbury: for though Yorke's province be by Proclamation, enioyned so undergoe the same “Rules, yet (I understand not) that that Province's voyce was called for; and so used, as to the making of that Cou. all Nationall, and one of the Canons, concluderib (as I remeber) that to be the voyce of the Church of England, which hath bene vittered in

\* Prover. 17. 17.

“Canon is  
the Greeke;  
Rule is the  
English.”

a Councill Nationall, not Provinciall. Even as the Parliament is  
Nationall, for that every part of the Nation, hath his Speaker in it.

If that be your Case, God and the King helpe you, for I can not. I  
am here for another gatēs testimonie, almost forsake of you all as Sin-  
gular: but if you would have first understood me, and secondly your  
selues; all that I did, was but a bringing of that doctrine, into distinct  
methode, which (for the most part) was taught over-confusedly. In  
so much as sundry that heard you teach two tymes, upon that argu-  
ment, could not conceave, but that in the second Sermon, you were op-  
posite to the first.

If you had bene more comfortable to others, in their affliction, then  
doubtles you should not be so long destitute of comfort in any your af-  
flictions, for faithfull is he that faith, The mercifull shall finde  
mercy. Make upright steppes to your feet, and feare not an happy  
issue out of all tentations. And so with my hearty prayers to God for  
your good, I leaue you to his guidance, that never forsakes the faithfull.

Yours A. R. Your friend

He. Cl.

Courteous Readet let me craue in kindnes, That what  
faultes thou findest, may not bee imputed to the Au-  
thour: but meere ignorance and oversight in the  
Publisher.

Fare well.

Pte. R.

# The Publisher and his Friend.

Question.

Is the Plague infectious, or no?

Answer.

That is intricate, more then I know.

To satisfie som thing, I will not grudge,  
With some experimenes, then be thou indge.

I.

A sucking childe, suckt his mothers breast,  
Hauing a sifter, 2. or 3. yeares elder at the least,  
The mother absented, the eldest out of thrall,  
Not careing for the yongest, any thing at all:  
The yongest liued, and survived,  
The eldest with the mother greeved and died.

II.

A man being marked with Gods tokens,  
Looking every hour, when his heart would bebrokē,  
Hauing one child, loth to leaue behind him,  
Layed it 3. dayes and 3. nights in bed by him:  
The Father dyed, the child survived,  
And hath euer since prospered and thriued.

III.

A plague sore, within a spanne of a womans dugge,  
Wherat the little child, night and day did lugge,  
Som fortnight sick and sore, shee was all that while,  
The child in midst of mothers grief, at her did smile:  
The mothers sore made whole, & so she mended,  
The child since neuer sick, nor with grief offended.

Now my friend, if not my fo,

Tell me, is the plague infectious, or no?

Qu. Is there any place in the Scripture, that vrgeth men to bee forward in perfection, and striving to be perfect?

Answer. Yes: Ye shall therfore be perfect, as your Father which is in heauen is perfect, Mat. 5.48. Also the great commandement doth say: *Loue the Lord thy God with all thy heart, & with all thy soule, and with all thy minde, and with all thy strength. This is the first and the great commandement. And the second is like unto this: Thou shalt loue thy neighbour as thy selfe.*

On

On these two commandements hangeth the whole Law and  
the Prophete.

The whole Scripture is giuen by inspiration of God, and is profit-  
able to teach, to improue, to correct, and to instruct in righteousnes: That the Man of God may be absolute, being made per-  
fect vnto all good workes, 1. Tim. 3.16.17.

This is a straighte gate, yet we are commaunded to striue to enter in at  
the straite gate, Luke 13.24.

Now he that despiseth the Teacher & yrget of this Doctrine, despis-  
eth the Authour of the doctrine even Christ him selfe.

Although no man can be perfect in this life, yet it is no reason that  
the mouth of the Ox should be moozled, for treadinge ouer the  
corne before them: and telling men what they ought to bee, al-  
thogh he knoweth, that none can be perfect in this life, no more  
then a Cammell can goe through the eye of a needle, and though  
this be vnpossible to man, yet nothing is vnpossible to God.

*Camcorded blow sin of god to the me i vnde greate o. I  
When thou art converted strengthen thy Brethren. o. H*

The God of peace that brought again from the dead our Lord Iesus,  
the great shepheard of the shheepe, through the blood of the ever-  
lasting covenant, make you perfect in all good workes, to  
do his will, working in you that which is plea-  
sant in his sight, through Iesus Christ,  
to whom be praise for euer.

A M E N.

P. R.

